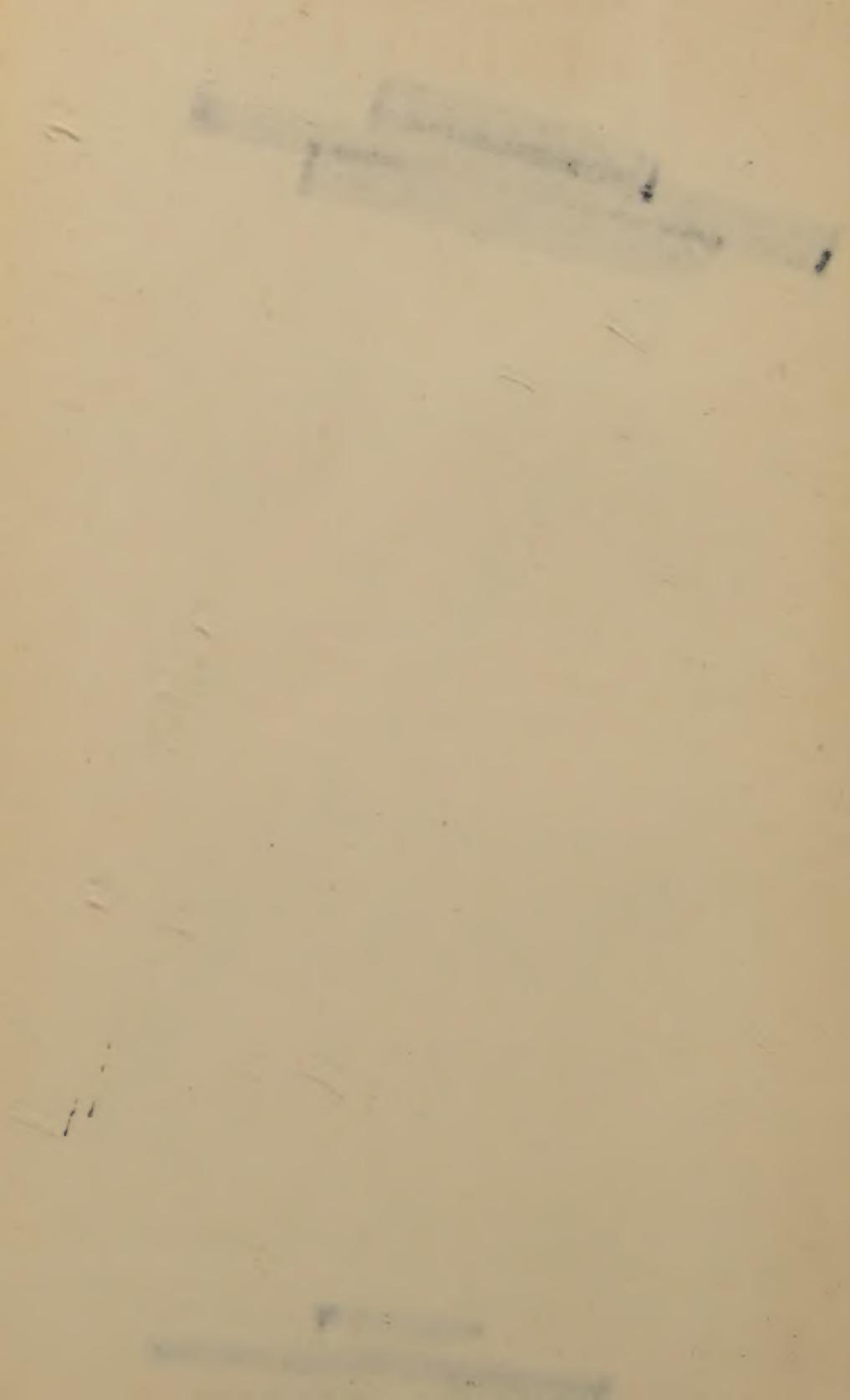


# The Coming Day

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# The Coming Day

By  
FORD C. OTTMAN

*Author of The Unfolding of the Ages, God's Oath,  
Imperialism and Christ,  
J. Wilbur Chapman—A Biography*

Serum tamen tacitis judicium venit pedibus  
(“Although lingering, judgment comes with silent feet”)

1823

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## INTRODUCTION

HAVE you ever wished that you had a small book giving the main teachings of prophecy in relation to Christ's Return, so simply expressed that a person who has not studied this truth can readily follow it? You have such a book here.

The books on Scripture prophecy and the Second Coming of Christ are many and valuable, the last ten years having seen strong contributions in this field. But it would be difficult to name any other one small manual of the subject that does so simply and yet so thoroughly what Dr. Ottman has accomplished. He takes either the skeptical or the believing reader through the great teachings of Scripture, and gives the positions accepted by a large body of Christian Bible students to-day.

One can use the book either to read straight through, which can be done in a little more than an hour, or to go further into

the matter in one's own Bible study by taking advantage of the many Scripture references given in the footnotes. A Bible class could have a profitable time by devoting ten lessons to the ten chapters, giving opportunity at the close of each session for the asking of questions and the expressing of views on the material of the chapter.

The brief Summary of future events, with Scripture references, given at the end of the book, is an invaluable help for one's Bible study, and is most useful for reference as to the many details there listed.

The writer counts it a privilege to testify to the great personal blessing he received from the reading of this book. His heart burned within him as he followed the simple, definite, glorious declarations of God's Word so powerfully presented by this Spirit-directed minister of the Gospel. While God can use crude writing and imperfect workmanship, surely God delights also to empower his children for worthy workmanship and skill in expression; and this latter characteristic adds to the value of Dr. Ottman's study. There is a grip on the imagination in such a sentence, for example,

as that describing the coming Day of the Lord, that "in almost every passage there is the dreary moan of an impending tempest." Reading on through the impressive account of "the ordered events that shall solemnly toll in the Day of the Lord," one rejoices to find that "yet the Day, great and terrible though it be, ends in a sunset glow of peace."

Many, perhaps without realizing it, have waited for this little book. May it have a large circulation among the people of God, and among those not yet the people of God whom its message may bring to such faith in his Son that they shall be saved and abide in him, so that, when he shall appear, they may have confidence, and not be ashamed before him at his coming (1 John 2: 28).

CHARLES GALLAUDET TRUMBULL.



## CHAPTER I

### PREDICTIVE PROPHECY

**R**EDEMPTION through a suffering yet conquering Messiah is the central theme of prophecy. The heel of the Redeemer would be bruised in crushing the serpent's head.

That was the first prophetic announcement.<sup>1</sup> Some apprehension of its meaning must have penetrated the dull consciousness of the first guilty pair as the gates of paradise closed behind them. The clothing that covered them was the silent witness to the blood shed in their behalf.<sup>2</sup>

⟨The plan of redemption, contemplating the final glory of the Redeemer, becomes more definite and clear as revelation progresses.⟩

The Old Testament prophets, speaking as they were moved by the Holy Ghost, were

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1. Genesis 3: 15.

2. Genesis 3: 21.

holy men of God.<sup>3</sup> They not only had a message for their own times but also predicted events that were to come to pass in future generations. Many of these events, some of them hundreds of years after their prediction, did come to pass; and they so definitely and so literally fulfilled the predictions that none can doubt the divine wisdom that inspired them.

Many of the prophecies, because they contemplate the end of the age and the return of our Lord from heaven, are yet to be fulfilled. The terms of these predictions, sometimes obscure and often expressed in the language of symbol, have been so variously interpreted that this field of investigation has become an area of danger.

But apart from all obscurity many future events are predicted in terms so clear and so unmistakable in meaning that from them we may derive a definite conception of what is yet to take place in the ordered counsels of God.

While no exhaustive study is to be made of these predictions we shall endeavor, so far as possible, to give a clear but brief out-

line of those events which, according to the prophetic Scriptures, are yet to come to pass.

Many have expressed their lack of interest in Bible study, which is largely due to a failure to discern the unity of God's plan involving an all-glorious consummation to which all things are moving and to which all things are making their contribution.

The literal fulfilment of prophecies already accomplished should confirm our faith in the literal fulfilment of other predictions given by the same prophets concerning events that are related to the coming of the Lord and the consummation of the age.

Conflicting interpretations have confused and discouraged prophetic study. This is peculiarly unfortunate because it has led some to the conviction that the study of the prophets is fruitless and leads only to perplexity.

We may be absolutely certain, if Scripture authority is accepted, that our Lord is to return to this world, and this fact is commonly accepted by evangelical Christians, and incorporated in all evangelical creeds. Beyond believing in the mere fact of his re-

turn a large number are otherwise in confessed ignorance.

Ignoring all conflicting schools of thought, it is our purpose to examine the terms of the prophecies and determine, if possible, the general plan according to which they are to be fulfilled.

We believe that many prophetic statements, if taken at their face value, irresistibly force us to certain conclusions which cannot be contested without a repudiation of Scripture authority.

On the basis of such conclusions it ought to be possible for any one to get a clear idea of the future course of prophecy. Having obtained from predictions that are plain a general view of the whole subject it will be comparatively easy to gain additional light from a study of the more obscure passages.

We are sure that for the Christian nothing can be of more absorbing interest than a knowledge of what God has been disposed to reveal of his plans and purposes, and we are equally certain that whoever devotes himself to a study of that revelation will find the Bible a more precious and alluring volume than he ever suspected it could be.

Such a study cannot fail to stimulate a more earnest love for God's Word and to deepen the desire for the possession of its complete revelation.

## CHAPTER II

### THE VOICE OF THE PROPHETS

THE kingdom of God, established in power and glory upon the earth, is the prophetic burden of the ages past. For the coming of that kingdom the Church has been instructed to hope and to pray.

“Thy kingdom come. Thy will be done in earth, as it is in heaven”—the prayer that has been ascending through the centuries—has not been answered, and it never will be answered until supplemented by that other petition, recorded in the second Psalm, “Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.”

The character of the kingdom and the manner of its institution can be determined only by the Scriptures that predict them. There is not and there never has been any ambiguity of statement. In their description of the kingdom the prophets are as clear

as a bell. A few passages are enough to define their conception of its character.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea.<sup>1</sup>

Peace shall prevail throughout the earth.

The mountains shall bring peace to the people, and the little hills, by righteousness.<sup>2</sup>

Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the Lord shall give that which is good; and our land shall yield her increase.<sup>3</sup>

The nations shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.<sup>4</sup>

During the all prevailing peace every man shall sit under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts has spoken it. For all people will walk in the name of the Lord our God for ever and ever.<sup>5</sup>

The people shall build houses and inhabit them; and they shall plant vineyards, and eat the fruit of them. Before they call, God

1. Isaiah 11:9.

4. Micah 4:3.

2. Psalm 72:3.

5. Micah 4:4, 5.

3. Psalm 85:11, 12.

shall answer them; while they are yet speaking, he will hear.<sup>6</sup>

Violence shall no more be heard in the land, wasting nor destruction within its borders.<sup>7</sup>

God's ancient people, who have so long been prisoners, dwelling in darkness, shall come forth to feed in the ways, and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.<sup>8</sup>

The earth shall yield her increase. The wilderness shall become a fruitful field, and the fruitful field be counted for a forest. Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. The people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.<sup>9</sup>

The light of the moon shall be as the light of the sun, and the light of the sun shall be

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6. Isaiah 65: 21-24.  
7. Isaiah 60: 18.

8. Isaiah 49: 9, 10.  
9. Isaiah 32: 15-18.

sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.<sup>10</sup>

In that day the Lord shall destroy the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation.<sup>11</sup>

Nature shall awaken and respond to the universal harmony.

The wolf shall dwell with the lamb, the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.<sup>12</sup>

The wilderness and the solitary place shall be glad; the desert shall rejoice, and blossom as the rose. It shall blossom abun-

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10. Isaiah 30: 26.  
11. Isaiah 25: 7-9.

12. Isaiah 11: 6.

dantly, and rejoice even with joy and singing. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. The lame man shall leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. The parched ground, or glowing sands, hitherto proving but a mirage, shall be actual pools and springs of water. The highway shall be called a way of holiness. The unclean shall not pass over it. No lion shall be there. No ravenous beast shall go up thereon. But the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.<sup>13</sup>

In such glowing terms, and many more of like kind, the prophets have endeavored to make clear to us the glories of the kingdom that God has promised to establish upon the earth.

He has declared the end from the beginning, and from ancient times the things that

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13. Isaiah 35.

are not yet done, saying, My counsel shall stand, and I will do all my pleasure.<sup>14</sup>

The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand. This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?<sup>15</sup>

These voices, sounding through the centuries, are definite and clear, telling us of the coming kingdom of God. Civilization has produced nothing like it. Even the so-called Christian nations have demonstrated their demoralization. The perfect social and political system remains yet "an imaginary island."

It has taken a long time to prove that man is without resource to bring in the kingdom of God. We seem to have forgotten that it is his kingdom; and, having substituted our plan for his, we have altogether mistaken the order of its institution.

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<sup>14.</sup> Isaiah 46: 10. <sup>15.</sup> Isaiah 14: 24-27.

The kingdom will surely come, but in no way or form other than the Scripture has revealed.

## CHAPTER III

### THE KING OF THE KINGDOM

**D**AVID in his last words speaks of the King ordained of God to rule over the earth.

He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.<sup>1</sup>

The dying monarch, conscious of his own failure to reach that standard, sorrowfully adds—"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure."

The covenant to which the King refers was made and attested in the most solemn manner.

I have made a covenant with my chosen,

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<sup>1.</sup> 2 Samuel 23: 3, 4.

I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.<sup>2</sup>

The original terms of the covenant are recorded in the seventh chapter of the second book of Samuel. In the fulfilment of it the glorious kingdom predicted by the prophets is to be established upon the earth.

The terms of the covenant are so clearly expressed that no misunderstanding of them is possible. The Hebrew prophets, without exception, accepted the words in their literal meaning and founded their predictions upon them. They believed that the royal house of David was to be established in surpassing glory, and in definite terms they described the Ruler who was to come of David's royal line.

From one generation to another the promise of this coming kingdom of glory constituted the Messianic hope of the Jews.

In language for which only divine inspiration can account, the prophet Isaiah foretells the coming of the King.

For unto us a child is born, unto us a son is given: and the government shall be upon

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2. Psalm 89: 3, 4.

his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.<sup>3</sup>

Jeremiah is equally clear in his prediction of the King that was to come.

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.<sup>4</sup>

Even the name of the place of his birth was pre-announced.

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings

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3. Isaiah 9: 6, 7.

4. Jeremiah 23: 5, 6.

forth have been from of old, from everlasting.<sup>5</sup>

There has never been any divergence of opinion as to the meaning of such prophecies. They refer to our Lord Jesus Christ and to no other. The predictions concerning him are in terms as definite as those describing his kingdom.

With such prophecies to inspire them we can easily understand the passionate hope of the Jewish people as they looked forward to the coming of their Messiah and the institution of his kingdom. These people have been in part if not altogether condemned for holding what has been termed a carnal hope, but in all fairness to them we are bound to say their hope was justified by the teaching of their prophets.

These prophets were no Utopian dreamers. They claimed to be the mouthpiece of Jehovah their God. Unless their writings are authoritative and inspired, their utterances are but the hallucinations of religious enthusiasts, and are of no more value to us than the vague phantoms that float from unreal dreams.

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5. Micah 5: 2.

Whether we accept or repudiate the authority of the Old Testament, we must agree in the belief that no such kingdom as the prophets predicted has ever been established. No such King as they describe has ever reigned on David's throne.

The royal house of David began to collapse before Solomon had finished his reign. Its disintegration continued until the fall of Jerusalem under the blows of the Babylonian monarch; and for more than twenty-five hundred years the throne of David has been in dust, and his people in dishonored dispersion throughout the world.

They have wept over the accumulating sand of their perished dynasty, but from generation to generation their Messianic hope, unwithered by the hot winds of adversity, has remained their ever blooming crown.

## CHAPTER IV

### THE STAR OF JACOB

**I** SHALL see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.<sup>1</sup>

That was the testimony forced from the unwilling lips of Balaam as from the height of Peor he looked down upon the goodly tents of Israel encamped on the borders of Moab.

The Star of Jacob. The Sceptre of Israel. Let us assume for the moment that in these two sentences there is allusion, however vague, to the first and the second coming of Christ.

The Star of Jacob, unseen at the time by the Jews, was the light that illumined the way of the Gentiles.<sup>2</sup>

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1. Numbers 24: 17.

2. Matthew 2.

The Sceptre of Israel—so Jacob, in the fulness of his years, telling his sons what should befall them in the last days—should not depart from Judah, nor a lawgiver from between his feet, until the coming of Shiloh to whom the gathering of the people should be.<sup>3</sup>

Jacob—a type of the nation now blind to the Star—is in exile from God. When Jacob shall return, transformed into Israel—type of the nation redeemed—his eyes shall be opened, and he shall behold the Sceptre in the hands of Shiloh, unto whom the gathering of the people shall be.

We have but to lift the veil from the face of such language in order to discern its plain meaning.

The Star of Jacob is the Messiah of Israel their anointed King.

He was, according to the flesh, of the house and lineage of David and sprang from the tribe of Judah.

In him the sceptre of the royal house of David was exclusively vested as proved by the genealogical records in the Gospels of Matthew and Luke.

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3. Genesis 49: 10.

The star in the east guided the Gentile magi to him; while the Jews, his own people, were unconscious of the glorious fact that he had been born into the world. In their unconsciousness they nationally shall remain until awakened to a perception of his glory.

The New Testament clearly shows that he was, and claimed to be, the Messiah predicted by the prophets. By miracles and signs his claims were attested.

During his public ministry great crowds attended him, but they were drawn together either to hear what he said or to be healed of their infirmities.

There was little or no apprehension of the glory of his person. On one occasion, searching his disciples as to the prevailing opinion, he was told: that some thought him to be John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.<sup>4</sup>

Peter alone seems to have penetrated his disguise; and yet, at the critical hour, it was Peter that failed him.

The Jewish leaders, by whom public sen-

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4. Matthew 16:14.

timent was created, viewed him with suspicion and growing resentment. Familiar with the Scriptures, as they professed themselves to be, they ignored or refused to credit those foretelling the rejection of the Messiah. Occupied with and awakened to the prophecies of his exaltation and glory, they closed their eyes to the predictions of his humiliation and sorrow.

Even the disciples give no evidence of their knowledge of any such predictions. On his last journey to Jerusalem, Jesus said to them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.<sup>5</sup>

The popular demonstration that marked his entry into the city served only to deepen the darkness gathering around him. Be-

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5. Luke 18: 31.

trayed by one of his own disciples, he was condemned by the high council of Israel, and executed by Pontius Pilate, who caused to be written, over the brow of the cross: This is Jesus of Nazareth the King of the Jews.

In the darkness of that awful night the star of Jacob set.

Strange ending—if it be the end—of hope cherished and centered in the glorious King of Israel!

Were the dying eyes of Jacob, when blessing Joseph, peering through the unrolling centuries?

Surely it is of Jesus, not of Joseph, that he says, The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) By the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the bless-

ings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.<sup>6</sup>

The *God of Jacob* has guaranteed the future glory of the *King of Israel*.

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6. Genesis 49: 23-26.

## CHAPTER V

### RISEN TO REIGN

THE priests and the Pharisees looked upon Jesus as an impostor. Expressing their contempt to Pilate, they came, saying, We remember that that deceiver said, while yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.<sup>1</sup>

Neither enemy nor friend expected his resurrection. The disciples were in despair. Two of them, on the morning of the resurrection, as they traveled over the road to

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1. Matthew 27: 63-66.

Emmaus, expressed what was doubtless the prevailing thought of all. We trusted that it had been he which should have redeemed Israel.<sup>2</sup>

Their hope had expired with him in death. The redemption of Israel meant for them the restoration of David's throne, the institution of the kingdom predicted by the prophets, and the coronation at Jerusalem of the Messiah their King.

By the death of Jesus, whom they had believed to be the Messiah, they were stricken with grief and plunged into perplexity. Absorbed in their sorrow they did not recognize him when he joined them on their journey. Beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself, revealing to them that in fulfilment of such prophecies the Messiah must suffer before he could enter into his glory.

During the forty days that followed, by many infallible proofs, he showed himself alive after his passion, and convinced his followers that he was the Messiah of whom the prophets had spoken. So fully did he

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<sup>2.</sup> Luke 24: 21.

restore their confidence in him that just prior to his ascension they said to him, Lord, wilt thou at this time restore again the kingdom to Israel?<sup>3</sup>

In answer to their question they were told that it was not for them to know the times or the seasons when the restoration of Israel should occur.

Reminding them of the promised gift of the Holy Ghost, while they beheld, he was taken up, and a cloud received him out of their sight.<sup>4</sup>

Respecting his return to the world they were not left for one moment in doubt; for, while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.<sup>5</sup>

Nothing could be more definite than this promise of the Lord's return. The glorious assurance became thereafter the central theme in the teaching of his disciples.

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3. Acts 1:6.

4. Acts 1:8, 9.

5. Acts 1:10, 11.

Peter on the day of Pentecost definitely and clearly states that Christ, in fulfilment of the covenant, had been raised from the dead to sit on David's throne.<sup>6</sup>

He concludes his remarkable sermon with the appalling assertion, Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.<sup>7</sup>

The astounding announcement, that Jesus whom they had crucified was both Lord and Messiah, produced both amazement and terror, and many cried out, What shall we do?

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.<sup>8</sup>

Though three thousand souls were under conviction there was no national turning of the people in repentance to God.

One more and a final appeal was made by Peter to the national leaders. At the gate of the temple the lame man, through faith in the name of Jesus, was healed.<sup>9</sup>

This miracle, wrought in Christ's name,

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6. Acts 2: 25-31.  
7. Acts 2: 36.

8. Acts 2: 38.  
9. Acts 3: 1-8.

was a proof of his Messianic claims and at the same time a condemnation of the people who had rejected him. Peter calls upon the people to repent, assuring them that, in the event of their so doing, their sins should be blotted out; and Jesus, who had been before preached unto them, would return for the restitution of all things, which God had spoken by the mouth of all his holy prophets since the world began.<sup>10</sup>

The religious leaders showed their contempt of the preacher and his message by committing the disciples to jail. The Jewish people had reached the limit of God's patience. Judgment long predicted should now be executed against them.

Stephen reviews the moral history of the people and then brings in the long bill of indictment against them.<sup>11</sup> They were a stiff-necked people, and uncircumcised—as Stephen tells them—in heart and ears.

The solemn verdict served but to enrage them the more. Stoning the light out of Stephen's face they sent him, as if in answer to a parable before given by the Lord,<sup>12</sup> a

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10. Acts 3: 19-21.

12. Luke 19.

11. Acts 7.

messenger after Him saying, We will not have this man to reign over us.

This act ended Israel's probation as a nation. The sentence of judicial blindness was executed against them; and from that day to this they have in their dispersion and exile suffered as no other nation under heaven has suffered. Repudiating their own glorious King, they called Pilate to witness that they had no King but Cæsar; and under Cæsar's iron heel they have been ground down in their long continued degradation. Jerusalem, their holy city, has become an abhorred sanctuary. Her gates are sunk into the ground; her bars, destroyed and broken; her king and her princes are among the Gentiles; the law is no more; her prophets find no vision.<sup>13</sup>

From the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.<sup>14</sup>

The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy

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13. Lamentations 2: 9.

14. Lamentations 1: 6.

should have entered into the gates of Jerusalem.<sup>15</sup>

Yet Jerusalem was captured; and we know from the prediction of Jesus that Jerusalem is destined to be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

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15. Lamentations 4: 12.

## CHAPTER VI DURING THE KING'S ABSENCE

THE Apostles' Creed is commonly accepted as a brief statement of Christian belief. It expresses faith in the resurrection, the ascension, the present glory, and the future coming of Jesus.

The third day he rose from the dead; he ascended into heaven; and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

He has not yet come to judge the quick and the dead. Scripture, written in advance, clearly predicted what should take place upon the earth during the King's absence. The reliability of these predictions is settled decisively by their fulfilment.

On one occasion, when Jesus was nigh to Jerusalem, and because his disciples thought that the kingdom of God should immediately appear, he showed them in the terms

of an important parable that their thought was wrong.<sup>1</sup>

The kingdom of God, of which they were thinking, was in all certainty the Messianic kingdom predicted by their prophets. The disciples believed that Jesus was about to institute that kingdom and receive his coronation. In so thinking they were wrong, and the purpose of the parable was to set them straight. As a matter of fact, he was about to leave them. He was going into a far country to receive for himself the kingdom, and to return. Meanwhile during his absence his servants were to represent him and to trade with such capital as he would leave with them. His citizens would hate him and send a message after him declaring that they would not have him to reign over them. In due time he should receive the kingdom and return. He would then take account of those servants to whom he had entrusted his interests and afterward execute judgment upon those who had expressed their refusal to have him reign over them.

In such general terms the parable revealed

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1. Luke 19: 11-27.

what was to go on in the world during the King's absence.

The nobleman of the parable figures none other than the Lord Jesus Christ. The citizens who hated him were the Jews, who in their contempt of Jesus stoned Stephen and sent him with their defiant message of rejection. Thereupon the sentence of judicial blindness was executed upon the Jewish people and in such spiritual blindness they have remained to this day.

The disciples were the first of the long line of servants who were given instruction to occupy until he comes. The work given to them was clearly defined. In the power of the Holy Spirit they were to go forth to be witnesses for their Master, and to proclaim to all men an eternal salvation through faith in the crucified, risen, and coming Redeemer. This blessed proclamation was, owing to the Jewish rejection, to go out to the Gentiles. The purpose of the proclamation was, as we learn from the Jerusalem council, that God might take out from the Gentiles a people for his name. This being accomplished he would return and build

again the tabernacle of David which had fallen down.<sup>2</sup>

This agrees with the statement of the apostle, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in.<sup>3</sup> The plain implication being that, salvation having been preached to the Gentiles, the Jews should be healed of their blindness and Israel be saved.

The administration of the kingdom by men during the King's absence accounts for much of the mal-administration and the many evils that have crept in.

The features that mark the period are delineated in the seven parables recorded in the thirteenth chapter of Matthew.

The world is represented as a field in which there are growing together wheat and tares, not to be separated until the age comes to its close. Satan is represented as the sower of the bad seed and largely responsible for the multiplied evils that have been afflicting the world during the King's absence.

The church, while here in the world, is

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2. *Acts 15: 14-16.*

3. *Romans 11: 25.*

not of it,<sup>4</sup> and the registry of her citizenship is in heaven.<sup>5</sup>

The world, therefore, during the King's absence is a place of conflict; and the disciples must expect the same treatment that was given by the world to their Lord.

Under such distressing conditions the moral features of the church are drawn in the seven letters addressed to the seven churches in Asia.<sup>6</sup>

From such condition there is to be no real relief until the Lord returns.

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4. John 17: 14-16. 6. Revelation 2: 3.

5. Philippians 3: 20.

## CHAPTER VII

### THE BLESSED HOPE

**F**OR the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.<sup>1</sup>

Such is the blessed hope of true believers in Christ. They have been turned to God from idols to serve the living and true God; and to wait for his Son from heaven.<sup>2</sup>

On the night of his betrayal Jesus said to his disciples, and through them to all believers of the coming days, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.<sup>3</sup>

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1. Titus 2: 11-13.

2. 1 Thessalonians 1: 10.

3. John 14: 2, 3.

His desire to have them with him is urged in the prayer offered on that same night.

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me.<sup>4</sup>

This coming of the Lord, to receive all believers unto himself, that they may be with him and behold his glory, is the next great event in the ordered counsels of God; and it may be expected at any moment.

No obscurity dims the revelation of this blessed hope. All true believers in Jesus, whether they be dead or living, are to be received up into glory. Concerning no other event connected with them is the revelation more clear.

I am the resurrection, and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.<sup>5</sup>

The dead in Christ shall live again. The living believer, when Jesus comes, shall never die.

Such is the clear statement of Scripture

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4. John 17: 24.

5. John 11: 25, 26.

that reveals to us this blessed hope. To the Lord, descending from heaven, we shall all be caught up. The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.<sup>6</sup>

The bodies of the saved, of all dispensations, shall have part in this first resurrection. In radiant clearness of language we are told of the glorious bodies in which the living and the dead shall rise.

The dead shall be raised incorruptible. The living shall be changed.<sup>7</sup>

When this corruptible shall have put on incorruption [he is speaking of the dead], and this mortal shall have put on immortality [he is speaking of the living], then shall be brought to pass the saying that is written, Death is swallowed up in victory.<sup>8</sup>

Particularly does the apostle speak of the change to be wrought in the body of the living believers. Our citizenship is in heaven—so he assures us—from whence also we look for the Saviour, the Lord Jesus Christ,

6. 1 Thessalonians 4: 13-18.  
7. 1 Corinthians 15: 52.

8. 1 Corinthians 15: 54.

who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory.<sup>9</sup>

In such a sublime revelation there is nothing to disturb the tranquillity of the believer's soul. On the contrary such holy prospect should inspire intensity of service and unfailing devotion.

Now are we the sons of God—such is our exultant claim—and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.<sup>10</sup>

The Spirit beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.<sup>11</sup>

Nothing may or should be allowed to disturb the peace of the soul anticipating so blessed a destiny.

Paul reckons—as if putting down debits and credits—that the sufferings of this pres-

9. Philippians 3: 20, 21.

10. 1 John 3: 2.

11. Romans 8: 16, 17.

ent time are not worthy to be compared with the glory which shall be revealed in us.<sup>12</sup>

The call from on high was the object before him and the inspiration of his service.<sup>13</sup>

For him there was laid up a crown of righteousness, a blessed reward; and not for him only, but for all them also that love his appearing.<sup>14</sup>

We must all appear before the judgment seat of Christ.<sup>15</sup> Of this there can be no evasion.

But this judgment is not to determine the believers' salvation. There is neither memory nor judgment of sins; for they have been atoned for, and are to be remembered no more forever.<sup>16</sup>

Redeemed by the blood of his cross we shall be received up into glory for the distribution of rewards for service. Even a cup of cold water given in the name of a disciple shall in no wise fail of reward.<sup>17</sup>

The Lord has tarried long. The church is sunk in profound sleep.<sup>18</sup>

Some moment, nearer perhaps than we

12. Romans 8: 18.

16. Hebrews 10: 17.

13. Philippians 3: 13, 14.

17. Matthew 10: 42.

14. 2 Timothy 4: 8.

18. Matthew 25: 5.

15. 2 Corinthians 5: 10.

think, shall be heard the soul-thrilling cry,  
Behold, the bridegroom cometh; go ye out  
to meet him.<sup>19</sup>

He which testifieth these things saith,  
Surely I come quickly.

Amen. Even so, come, Lord Jesus.<sup>20</sup>

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19. Matthew 25: 6. 20. Revelation 22: 20.

## CHAPTER VIII

### THE DAY OF THE LORD

THE day of the Lord is an expression found so frequently in the writings of the Hebrew prophets that there should be no misapprehension of its meaning.

By the use of a good concordance it is easily possible, and without much labor, to bring together all the verses in which the expression occurs. From this fountain-head may be derived what may be known concerning that great and notable day.

The expression evidently defines no ordinary day, but a period of indefinite length, still future, during which unfulfilled prophecies are to be consummated.

Unfortunately traditional interpretation, misapplication, speculation, and assumption have all combined to cloud this revelation of unequaled solemnity.

An examination of the passages in which the expression occurs, many of which are

here noted,<sup>1</sup> reveals certain clearly-defined features to which all the prophets in their testimony unite.

In almost every passage there is the dreary moan of an impending tempest. In fact, judgment is the distinctive feature that is drawn in sharpest outline. No Christian believes that the world is to go on forever without an arresting judgment. No one else believes, unless God and revelation are ignored, in evolution upward to a world of settled peace and order.

The proclamation of the second coming of Christ is necessarily a proclamation of judgment.

Enoch, who lived before the flood, was a prophet of the second coming of Christ, and the New Testament has preserved for us the exact language of his proclamation.

Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of

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1. Isaiah 2: 12-17; 11: 11, 12; 13: 9-11; 24: 21-23; 26: 20, 21; 34: 1-6; 63: 1-6; 66: 15, 16; Jeremiah 25: 31-33; Ezekiel 30: 3; Joel 1: 15; 2: 11; 2: 20-32; 3: 9-16; Amos 5: 18-20; Obadiah 15; Zephaniah 1: 14-18; Zechariah 12: 4-9; 14: 1-3; 14: 6, 7.

all their hard speeches which ungodly sinners have spoken against him.<sup>2</sup>

Enoch walked with God: and he was not; for God took him.<sup>3</sup>

Enoch did not die, but was bodily translated:<sup>4</sup> and his translation occurred before the rain descended and the floods came.

Noah, saved from the desolating judgment, may prefigure those who through grace shall come out of the approaching great tribulation.<sup>5</sup>

The coming judgment, sweeping and terrific, is not to be executed against believers, but against apostate Jews and Christless Gentiles.

The Thessalonians had from some source received the impression that the day of the Lord<sup>6</sup>—so it should read—was at hand.

To relieve their distress, and remove all wrong instruction, Paul wrote them a letter.

We beseech you, he says, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by

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2. Jude 14, 15.

5. Revelation 7.

3. Genesis 5: 24.

6. 2 Thessalonians 2: 2.

4. Hebrews 11: 5.

spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand.<sup>7</sup>

That day, so he writes, shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God.<sup>8</sup>

Such are the ordered events that shall solemnly toll in the day of the Lord.

The coming of our Lord Jesus Christ, and our gathering together unto him, means assuredly the reception of all believers in glory. Until that has taken place no other event can occur to herald the oncoming day. The translation of believers from earth to heaven is followed by a falling away, an apostasy from mere profession, which culminates in the revelation of the man of sin, the son of perdition, who in his blasphemous assumption of divine honors makes a defiant challenge that is answered in person by the Lord of glory, who consumes him with

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7. 2 Thessalonians 2: 1, 2. 8. 2 Thessalonians 2: 1-4.

the spirit of his mouth and destroys him with the brightness of his coming.<sup>9</sup>

This is but a mere outline. Other general features may be derived from a study of the prophecies.

The approach of the day is to be marked by a great unification in the industrial, political, and religious systems of the world.

In the industrial centers capital unites in impressive financial mergers; labor, in great protective unions.

In the political system the kings of the earth set themselves, and the rulers take counsel together.<sup>10</sup>

In the religious world there proceeds an imposing movement toward church union.

Men that have given up God and the Bible, that exult in their evolution from less developed primates, are defining their visions and forecasting the coming of a common religion.

Everything reckoned of worth is to be salvaged, from Christianity, Islam, Buddhism, and from any other system that may claim merit to enforce recognition. In the grand merger we are to find the common

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9. 2 Thessalonians 2: 8.      10. Psalm 2: 2.

world-religion. Jesus is degraded to the level of Gautama and other religious leaders; their teachings sifted, appraised and reconciled to be combined into one harmonious whole.

Man, with no resource outside himself, by the slow process of evolution, expects to rise to ever higher levels until there emerges the *superman*; who, despite his lofty pretension, is detected and shown to be the man of sin,<sup>11</sup> the little horn of Daniel's vision,<sup>12</sup> the Beast out of the sea.<sup>13</sup>

Like his prototype, the king of Babylon, he shall seek through his own deification to unify the religions of the world. His image, though made of gold, is but an ugly human colossus, like that set up on the plain of Dura, before which every man, at the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, shall again fall down and worship or be cast into a fiery furnace.<sup>14</sup>

From the throne of God, to end such corybantic carnival, the lightnings leap, the thunders peal, and judgment falls like hail.<sup>15</sup>

11. 2 Thessalonians 2: 3.

12. Daniel 7: 8.

13. Revelation 13: 1-10.

14. Daniel 3: 10, 11.

15. Revelation 16: 17-21.

But above the storm the voice of Jehovah is heard controlling and directing the judgment in its path.<sup>16</sup> The waters rise, the crash comes, and the cedars of Lebanon—symbols of the pride and loftiness of man—are shivered and swept away on the swirling flood.

So also the prophet foretells the oncoming day of the Lord.

For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the Lord alone shall be exalted in that day.<sup>17</sup>

And yet the day, great and terrible though it be, ends in a sunset glow of peace.

And it shall come to pass in that day, that

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16. Psalm 29: 3.

17. Isaiah 2: 12-17.

the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.<sup>18</sup>

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18. Zechariah 14: 6-9.

## CHAPTER IX

### JERUSALEM AND THE JEWS

**A**FUTURE siege of Jerusalem followed by the collapse of all nations is an unwelcome, if not an impossible, concept to the idealist indulging in the illusory dream of a millennium without Christ. Nothing, however, is more certain than the coming deliverance of Jerusalem from foreign domination, and a judgment upon the nations that burden themselves with it.<sup>1</sup>

Jesus on one occasion declared that Jerusalem should be trodden down of the Gentiles, until the times of the Gentiles should be fulfilled.<sup>2</sup>

Jerusalem was at the time subject to Gentile authority and under that subjection it must remain until the times of the Gentiles have run their course.

From whatever point of view it may be regarded, in its past history, in its present

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1. Zechariah 12: 2, 3.

2. Luke 21: 24.

degradation, or in its future glory, Jerusalem is one of the most interesting cities of the world. As early as the time of Abraham it was the royal residence of Melchisedec, who was not only a king but a priest also of the most high God.<sup>3</sup> So early was the royal priesthood of Christ foreshadowed and Jerusalem indicated as the habitation of his throne.

At the beginning of the Jewish monarchy Jerusalem was in the possession of the Jebusites, a warlike tribe of Canaan. By David this stronghold was captured, rebuilt and fortified, and made the capital of his kingdom.<sup>4</sup>

There David reigned, and there his successors reigned until the overthrow of the city by Nebuchadnezzar, who burned the house of God and the king's house, and brake down the walls, and together with a vast treasure carried the people in captivity to Babylon.<sup>5</sup>

With the conquest of Jerusalem by Nebuchadnezzar the times of the Gentiles began; and, according to the prophecy of Jesus,

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3. Hebrews 7:1. 5. Jeremiah 52.

4. 2 Samuel 5:6-9.

Jerusalem shall not be delivered until the times of the Gentiles have been brought to a close.

In the second year of his reign Nebuchadnezzar had a dream which, as interpreted by Daniel, revealed to the king the entire period of Jerusalem's subjection to Gentile authority.<sup>6</sup>

The four metals, constituting the colossus seen by the king in his dream, represented four empires, of which Babylon was the first. Media-Persia, Greece, and Rome followed; each in turn holding Jerusalem in subjection. The two legs of iron represented the division of the fourth empire into two governmental centers, one at Constantinople and the other at Rome.

The breaking up of the Roman empire did not terminate Gentile authority. Its final form is represented by the feet and the toes of the great image. The toes of the feet were part of iron and part of clay, without cohesion and at variance. They represent, as Daniel interprets, the political form and condition of the kingdoms of this world when, by a decisive judgment from heaven,

they shall be overwhelmed. Partly strong and partly weak and at strife one with another, they indicate a conflict between despotism and democracy, which ends in the annihilation of both.

The image, when struck upon the feet by a stone cut out of the mountain, collapses and becomes like the chaff of the summer threshingfloors which the wind carries away. The stone thereafter becomes a great mountain and fills the whole earth.

The interpretation is perfectly clear. At the time of these kings—represented by the toes of the image—shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.<sup>7</sup>

No such destruction of Gentile world dominion has ever taken place. No such kingdom as Daniel predicts has ever been established upon the earth. Christ was put to death by an officer of the fourth empire, and since that time Jerusalem has been trodden down of the Gentiles, and shall continue in

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7. Daniel 2: 44.

that subjection until the times of the Gentiles be fulfilled.

For the last two thousand years Jerusalem, like a shuttlecock, has been tossed from one nation to another, and at this writing the palladium of Great Britain covers the fortress of Zion; and the Star of Jacob is in the ascendant.

At the close of the age, and during the day of the Lord, Jerusalem is to be the storm-center of judgment, and Palestine the storm-zone.

Moses and all the prophets have predicted in unmistakable terms the dispersion and future restoration of the Jewish people. Current history is placing the seal of authenticity upon these predictions. Renationalization of the Jews under British guarantee is already in progress.

The rationalistic and rich Jews, by whom this renationalization is directed and financed, define their Messianic hope as an ideal civilization. They appear to be without hope of a personal Messiah.

The orthodox Jew, on the other hand, still cherishes the hope of a coming Messiah.

With Jerusalem in the hands of the Jews,

as it is surely destined to be, the stage will be fully set for the last act of the world's great tragedy. Though the curtain falls on scenes of flame and blood, it shall rise again to reveal the new earth wherein righteousness shall reign.

But there is yet to appear first a trinity of evil in which shall be centered the directive power that brings on the crisis.

The Dragon, the Beast, and the False Prophet are the names given in the Bible to designate the impious and sacrilegious trinity.<sup>8</sup>

The "dragon"—the spirit of wisdom which, being earthly, is sensual, devilish; the "beast"—the influence of power, which, apostate from God, is bestial; the "false prophet"—the inspiration of hopes that are not of God.<sup>9</sup>

From this wicked triarchy proceed the restless demons that summon the nations to their long deferred judgment.

John, describing these demons, says they looked like "frogs" coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false

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8. Revelation 16: 13. 9. F. W. Grant.

prophet: to go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.<sup>10</sup>

Under such demoniacal impulse the nations are to be federated and brought together for an assault against Jerusalem. But divine wisdom governs all.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle.<sup>11</sup>

A league of nations is therefore something more than a political dream: it is a prophetic certainty.

The first Napoleon contemplated a union of nations, including France, with himself the presiding genius and center of authority. The time was not then ripe, but coming events were casting their shadows before.

Ever nearer approaches the fateful hour when the assumption of that title and the exercise of its prerogative shall proclaim the presence of the last great ruler in whom Gentile authority shall be expressed and centered. By a covenant with him the Jews

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10. Revelation 16: 13, 14.

11. Zechariah 14: 1, 2.

are to receive the final guarantee of national security. By the violation of that covenant they shall pass through their last agony and their holy city shall be redeemed.<sup>12</sup>

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.<sup>13</sup>

That is the promise of Jehovah their God; nor will he rest until it shall be accomplished.

Without indulging in speculation about detail, we may assume that the Jews, when they are restored to Palestine, as they surely shall be, and when they are in possession of their constitutional liberty, will establish again the temple services.

Whether in the land, or out of it, they have with undeviating devotion observed their religious rites and kept their sacred feasts.

The temple was, and the memory of it is now, the nerve center of their religion.

Jerusalem without a sanctuary would be as empty and desolate as Yorick's skull.

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12. Daniel 9:27.

13. Isaiah 62:1.

History has shown us how fiercely the Jews have fought against the profanation of their temple. They will be obliged to fight again when, the covenant under which they shall have returned to Palestine being broken, the sanctuary is again dishonored, as Jesus in his prophecy declares it shall be.<sup>14</sup>

The abomination of desolation standing in the holy place will be the great and conclusive sign that the times of the Gentiles are running swiftly to a close. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.<sup>15</sup>

He comes for the redemption of Jerusalem and the salvation of the Jews.

Then shall be fulfilled the glorious prediction concerning them. The Gentiles shall

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14. Matthew 24: 15.

15. Matthew 24: 29, 30.

see their righteousness, and all kings their glory: and they shall be called by a new name, which the mouth of the Lord shall name. They shall also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God. They shall no more be termed Forsaken; neither shall their land any more be termed Desolate; but they shall be called Hephzibah, and their land Beulah: for the Lord delighteth in them, and their land shall be married.<sup>16</sup>

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16. Isaiah 62: 2-4.

## CHAPTER X

### THE SCEPTRE OF ISRAEL

**T**HE last persecution of the Jews and the final siege of Jerusalem will sound the knell of Gentile World Dominion.

Attention has been called to the malign influence under which the nations are to be gathered together to battle against Jerusalem.

In the day when kings are so assembled the God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.<sup>1</sup>

The second Psalm is a prophecy and picture of the coming confederation.

The kings of the earth set themselves, and the rulers take counsel together.

They pass a resolution, impious and defiant, against Jehovah and Christ.

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<sup>1.</sup> Daniel 2: 44.

Let us break their bands asunder, and cast away their cords from us.

In vain do they so resolve, for he that sitteth in the heavens shall laugh: the Lord shall have them in derision.

In no passive attitude does Jehovah regard their rebellion. Over against their settled purpose he reveals his: Yet have I set my king upon my holy hill of Zion.

The kings of the earth, though banded together, are without power to annul or alter the covenant that Jehovah has made with his Anointed. The decree has been declared. Christ has but to ask, and to him shall be given the heathen for his inheritance, and the uttermost parts of the earth for his possession.

Impotent is the wrath of the kings who shall arise to contest his claim. He shall break them with a rod of iron; he shall dash them in pieces like a potter's vessel.

The kingdoms of this world are not to be merged into the kingdom of God by the gradual extension of the Gospel. Only by a direct intervention of heaven, and through a decisive judgment, shall Christ enter upon his inheritance. All the prophets unite in

their testimony that in such manner the earth is to be purged and the kingdom of God established.

In the book of Revelation the confederated kings are represented as mustered on the historic battlefield of Armageddon. As if anticipating their destruction, an angel is seen, standing in the sun, and calling upon all the fowls that fly in the midst of heaven, saying, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.<sup>2</sup>

Over against this scene of gathering vultures there is another revelation which, for sublimity of expression, is without a parallel in the Word of God.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name

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<sup>2.</sup> Revelation 19: 17, 18.

written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords.<sup>3</sup>

To make war against him that sat on the horse, and against his army, the beast, and the kings of the earth, and their armies are gathered together.<sup>4</sup>

Armageddon, the great plain stretching from Mount Carmel to the Jordan and lying between the hills of Samaria and Galilee, is the place appointed for the beginning of the great battle in which the Lord, in his coming glory, shall deliver the Jewish remnant besieged by the hostile kings led by the beast and false prophet.<sup>5</sup>

3. Revelation 19: 11-16.  
4. Revelation 19: 19.

5. Revelation 16: 13-16;  
Zechariah 12: 1-9.

Apparently this great host, whose approach to Jerusalem is described by the prophet Isaiah,<sup>6</sup> alarmed by the signs which precede the Lord's coming,<sup>7</sup> have turned back to Megiddo, after the events foretold by Zechariah,<sup>8</sup> where their destruction begins; a destruction that is consummated in Moab and on the plains of Idumea.<sup>9</sup>

The battle is as brief as it is decisive. At the revelation of Christ in glory the vaunted rulers of the earth fall back in deadly fear. There is a violent earthquake. The sun becomes black as sackcloth of hair. The moon rolls in the darkened heavens like a ball of blood. The stars of heaven fall to the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. The heaven departs as a scroll when it is rolled together; and every mountain and island are moved out of their places.

In the presence of such awful phenomena the kings of the earth, recently so brave and self-reliant, together with their infatuated followers, hide themselves in the dens and in the rocks of the mountains; and call on

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6. Isaiah 10: 28-32.

7. Matthew 24: 29, 30.

8. Zechariah 14: 2.

9. Isaiah 63: 1-6. See Scofield

Reference Bible note.

the mountains and rocks to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb.<sup>10</sup>

For the whole creation, so long groaning and travailing in pain,<sup>11</sup> the hour of deliverance has come.

No wonder if, in such an hour, there be terrific cosmic disturbances. Even the very celestial spaces seem to reverberate with the conflicting thunder of light and darkness.

We dare not attribute the majestic language of Scripture to oriental imagination and thereby strip it of its force and fullness of meaning.

The feet of Christ shall stand literally in that day upon the Mount of Olives.<sup>12</sup> The mountain shall be riven asunder, part of it moving to the north and part of it to the south; a great valley stretching between, the valley of decision, designated by the prophets as the place of judgment of the Gentiles.<sup>13</sup>

The Lord shall roar out of Zion, and utter his voice from Jerusalem; and the heavens

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10. Revelation 6: 12-16.  
11. Romans 8: 22.

12. Zechariah 14: 4.  
13. Joel 3: 12.

and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.<sup>14</sup>

Before the great assize, when the nations shall pass in review for judgment, the beast shall be taken, and with him the false prophet; and these both shall be cast alive in the lake of fire burning with brimstone.<sup>15</sup>

The judgment of the nations follows.<sup>16</sup>

Satan is then bound, and cast into the pit of the abyss, that he may no more deceive the nations until the thousand years of Christ's reign upon the earth shall be fulfilled.<sup>17</sup>

After these judgments the light of the kingdom, so long deferred, dawns in splendor upon the earth. The glory of this kingdom surpasses the imagination of man to conceive. No less glorious is the King whose kingdom it is to be.

In the work of redemption he has trodden the winepress alone. But the Redeemer of sorrow is the King of glory. Before him the everlasting gates shall be lifted up; and

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<sup>14.</sup> Joel 3: 16.

<sup>15.</sup> Revelation 19: 20.

<sup>16.</sup> Zechariah 14: 1-9; Matthew 25: 31-46.

<sup>17.</sup> Revelation 20: 1-3.

Zion, purged of filthiness and blood, shall become the habitation of his throne. The earth shall be filled with the knowledge of the glory of God. Thought is exhausted in the attempt to rise higher.

It is no degradation for Christ to institute and to constitute such a kingdom of glory.

For the coming of that kingdom we have prayed. In the hope of its coming we labor. No cloud of pessimism should darken the horizon that is already aflame with the wonders of the coming day.

None, with such a blessed hope to cherish, should fail in service or look out into the future with despair.

The apostle Paul, telling us of our resurrection from the dead and our victory over the grave, closes with the ringing appeal, Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.<sup>18</sup>

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18. 1 Corinthians 15: 58.



## SUMMARY

*A brief summary of future events related to the Coming Day of the Lord.*

1. The Translation of the Church from Earth to Heaven.<sup>1</sup>
2. The Revelation of the Man of Sin.<sup>2</sup>
3. His Covenant with the Jewish Nation.<sup>3</sup>
4. The Coming of Elijah.<sup>4</sup>
5. The Testimony of the Two Witnesses.<sup>5</sup>
6. The Sealing of a definite number of Israel for Preservation during the Great Tribulation.<sup>6</sup>
7. The Beginning of Sorrows.<sup>7</sup>
8. The Expulsion of Satan from Heaven.<sup>8</sup>
9. The Profanation of the Temple.<sup>9</sup>
10. Demon Possession.<sup>10</sup>

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1. 1 Thessalonians 4: 13-18.

2. 2 Thessalonians 2: 1-12.

3. Daniel 9: 27.

4. Malachi 4: 5, 6; Matthew 17: 10, 11. See Scofield Reference Bible note.

5. Revelation 11: 3-12.

6. Revelation 7: 1-8.

7. Matthew 24: 6-8.

8. Revelation 12: 7-12.

9. Matthew 24: 15; Revelation 13: 11-18.

10. Revelation 16: 13.

11. The League of Nations.<sup>11</sup>
12. The Siege of Jerusalem.<sup>12</sup>
13. Cosmic Changes.<sup>13</sup>
14. The Sign of the Son of Man in Heaven.<sup>14</sup>
15. The Coming of Christ in Glory.<sup>15</sup>
16. Armageddon.<sup>16</sup>
17. Doom of the Beast and False Prophet.<sup>17</sup>
18. Reception of the Beast in Sheol.<sup>18</sup>
19. The Restoration of Israel.<sup>19</sup>
20. Judgment of the Gentile Nations.<sup>20</sup>
21. Imprisonment of Satan.<sup>21</sup>
22. Institution of the Kingdom.<sup>22</sup>
23. The Coronation of the King.<sup>23</sup>
24. Zion Constituted the City of the Great King.<sup>24</sup>
25. Restitution of All Things.<sup>25</sup>

11. Psalm 2: 1, 2.

12. Zechariah 14: 1, 2.

13. Isaiah 24: 19, 20; Matthew 24: 29; Revelation 6: 12-17; Isaiah 34: 4.

14. Matthew 24: 30.

15. Isaiah 66: 15, 16; Revelation 19: 11-16.

16. Revelation 19: 19.

17. Revelation 19: 20.

18. Isaiah 14: 9-11.

19. Isaiah 59: 20; Zechariah 12: 10; 13: 1; Deuteronomy 30: 1-3; Hosea 2: 14-23; Romans 11: 26, 27.

20. Joel 3: 2; Matthew 24: 31-46.

21. Revelation 20: 1-3.

22. Isaiah 45: 20-25; 52: 1-3, 8-10; 60: 8-14; 62: 11, 12; Revelation 11: 15; Psalm 72.

23. Zechariah 14: 9; Isaiah 45: 23; Philippians 2: 5-11; Psalm 24.

24. Isaiah 33: 20-22; Psalm 48; Isaiah 1: 27; 2: 3; 4: 4-6.

25. Acts 3: 21; Isaiah 35.

26. The Loosing of Satan.<sup>26</sup>
27. The Invasion from Russia.<sup>27</sup>
28. End of the Last Revolt.<sup>28</sup>
29. The Doom of Satan.<sup>29</sup>
30. The Judgment of the Impenitent Dead.<sup>30</sup>
31. The Dissolution of the Framework of the Earth.<sup>31</sup>
32. The New Heavens and the New Earth.<sup>32</sup>
33. The Holy City.<sup>33</sup>
34. All Tears Gone.<sup>34</sup>
35. The New Temple.<sup>35</sup>
36. The Paradise of God.<sup>36</sup>

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26. Revelation 20: 7.

27. Revelation 20: 8.

28. Revelation 20: 9.

29. Revelation 20: 10.

30. Revelation 20: 11-15.

31. 2 Peter 3: 10.

32. Isaiah 65: 17; 2 Peter 3: 13; Revelation 21: 1.

33. Revelation 21: 2.

34. Revelation 21: 4.

35. Revelation 21: 22.

36. Revelation 22: 1-7.





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